







# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. XI.

ST. LOUIS, MO., OCTOBER 20, 1904.

No. 40.

## PAROCHIAL SCHOOLS IN NEW YORK.

**O**N Sunday, September 18th last, the ceremony of laying the corner-stone of the new church of St. Anthony of Padua, in the upper part of the City of New York, took place. Mt. Rev. Archbishop Farley officiated, and the pastor, Rev. Otto F. Stack, together with several of the neighboring clergy, were present and addresses were made in English and in German. On this occasion the Archbishop in his address to the people said (we quote from the *New York Sun* of September 19th): "Scarcely a year and a half ago I told Father Stack to come up into the Bronx and build a church where it was most needed. He came up here with nothing but the zeal and faith of the Apostle. His purse was empty and he received no aid from me nor did he ask it. Shortly after he had come up here he presented to me plans of a building for my approval. Upon examining them I said to him, 'Why, these plans are not only for a church but a school as well.' Father Stack said they were for both, for if he had not a school in which to train the youth of his parish, from where would he get his congregation a generation hence? This is the true philosophy of the religious situation not only here but throughout the world. If you do not train youth in the faith in their childhood, how can you expect them to live up to their religion in manhood?"

On the same day when these elementary truths were spoken, New Yorkers were reading in their Sunday papers the announcement of plans for the completion of a Catholic church structure in another part of the city and were looking at the illustrations which accompanied the article in question. From this announcement (*New York Herald*, September 18th) we learn that the church referred to is about to be completed at a cost of \$75,000,



this expenditure to include "golden brown terra cotta," "antique bronze metal work," "Venetian gold mosaic," "teakwood and bronze grill work," "Rockwood pottery and colored marbles," etc., etc. Incidentally it is mentioned that the foundation and basement of this church were constructed some sixteen years ago, some time after the parish had been founded and placed in charge of its present pastor, and that the congregation has since then been using the basement as its place of worship.

During all that time there has been no parochial school in the parish. There is none to-day, although there is an "Academy," taught by Sisters, where parents who can afford to pay may send their children. For the children of the poor the public school is near at hand, open and inviting, and these children must, perforce, attend that school or go without education. If we add that the parish in question is large and populous, with a congregation numbering several thousand souls and employing the services of four priests, and that it is prosperous enough, materially speaking, to have accumulated property valued on the tax rolls at one hundred and forty thousand dollars, including the ground and building of a former Episcopalian church, which could readily be adapted for school use, we have stated enough to present the question sharply, whether the failure to provide a parochial school in such a parish may be excused on the plea that the people will, when the structure is completed, have a magnificent and costly church (with presumably a respectable mortgage on it), even if there be no school.

The two instances which we have cited illustrate different methods of dealing with the question of providing parochial schools. According to one, the parochial school is to be considered an integral part of the equipment of a parish—a necessary and indispensable help to the Church in its work of training the child in the practice of its religion, perhaps the very instrument on which the preservation of its faith depends. The other seems to proceed on the theory that the erection of a school is optional with the pastor and of such minor importance that it may be postponed until after an elaborate and costly scheme of church building has been carried out and a magnificent temple stands forth to be exhibited as a monument of the pastor's zeal and enterprise.

We do not need to remind our readers how wisely insistent the Church in this country has been on the obligation of pastors to provide parochial schools and with respect to the duty incumbent on parents of sending their children to such schools when they can. Council after council, plenary and provincial, have re-iterated the necessity for the pious education of Christian youth even from its earliest years and have pointed out the inherent danger and

serious injury ("quam gravia sint mala, quam intrinseca etiam pericula"\*) which the child must encounter in the public and irreligious school. Experience has demonstrated the wisdom of these declarations, so that to-day the ablest thinkers among men who differ from us in matters of religious faith, are wholly in accord with us in the opinion that any system of education which does not include religious training, is bound to produce the most disastrous results to society as well as to the individual, and that the prevalence of this system is the real cause of the religious indifference, nay, of the very paganism which is so much in evidence in our day.

Thus Rev. Dr. Geer (Episcopalian) of New York, in his now famous letter published in October, 1903, wrote: "We pride ourselves on our successful separation of Church and State; but the attempt is the worst kind of failure. No such separation is possible as long as the State has almost a monopoly in educating the children. The truth is we have an established religion for the support of which we are heavily taxed. Our richly endowed established religion (so to call it), is that of agnosticism running down into atheism..... Protestants, Roman Catholics, and Hebrews have struck a compromise by which God and Christ—yes, and with them pagan ethics at their best—are eliminated from the child life of the nation. What is the result? Why surely the enthronement of forces that disbelieve in God and Christ and are antagonistic to them..... There can be no education in these days without religion or its negation or opposite. What an atmosphere to bring up our children in! Small wonder that atheists and agnostics love to have it so because in a most pitiful sense of the word the lamb is inside the lion."

The Church, therefore, was not unduly solicitous when in its first Council of Baltimore it besought the bishops that they should see to it that for every church in their respective dioceses there should be provided a parochial school, and in a later council repeating this same exhortation, it enjoined upon pastors that to the best of their ability they should establish such schools. "Pastores animarum vehementer monemus ut pro viribus operam suam conferant ad Scholas Parochiales ubicumque fieri potest extruendas."†)

If this wealthy sixteen-year-old and school-less parish above mentioned were a solitary instance, we should not have felt justified in making this extended comment; but if we are correctly informed, there are not a few other parishes in the City of New

\*) Conc. Plen. Balt. II. Decreta, Tit. IX. p. 229.

†) Ibid. p. 221.



York equally populous and equally able to maintain a parochial school, which have been in existence for ten, fifteen, some even as long as twenty years, and are yet without a school. Some of these are served by as many as three priests, others by four. Some have elaborate church buildings and nearly every one has its commodious rectory. Many of them have now, and have had for years, a private "Academy" kept by Sisters for the instruction of children at a cost of anywhere from \$40 to \$100 per year, which, of course, is prohibitory on the children of the poor. Some of these churches, designed on a scale of expense adequate for a basilica or cathedral, are burdened with debt to such an extent that the annual interest charges alone would go far towards the maintenance of a school. Doubtless this initial blunder of attempting to provide a church building beyond the means or needs of the people, explains how some have disabled themselves temporarily from building a school; but one such blunder with its lamentable consequences should have been a sufficient warning to other pastors. While there are so many churches still without schools, there is on the other hand no lack of example of zealous, self-sacrificing priests in the same Archdiocese, who are doing their duty to the full in the matter of providing and maintaining schools—men who have put their hearts into the work and who have found, as will always be the case, that the blessing of God has attended their labors and that their people have been quick to appreciate and generous in supporting their efforts to provide religious education for their children.

Not long before his death the late Archbishop Corrigan was heard to deplore the fact that hardly more than 50% of the churches in his Archdiocese had any parish school.

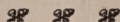
In the City of New York, at the close of the administration of Archbishop Hughes, despite the poverty of the people, twenty out of thirty-six parishes had established parochial schools. In 1902, nearly forty years after, a statement was published by the "Committee of the New York Catholic School Board" and extensively circulated, giving the attendance and expenses of parish schools for the preceding year. That statement showed that there were only 51 parochial schools in the city, while the statistics of the Diocese (see Wiltzius' Catholic Directory, 1903) showed about 125 parishes. We speak only of the City of New York, where the bulk of the Catholic population of the Archdiocese resides and where consequently the need of Catholic schools is most imperative. In a preceding number of THE REVIEW (Volume X, page 161) we published a tabulated statement, showing the rank of the various dioceses throughout the country in the matter of parochial schools and the percentage of such schools to churches with resi-

dent priests. New York with a ratio of 68% for the entire Archdiocese stands twenty-second in rank, *ex-aequo* with the humble Diocese of Natchez. And we ventured the comment that "Probably the most striking fact] is . . . . . that so many of the smaller and poorer dioceses make such an excellent showing in comparison with populous and wealthy ones." In THE REVIEW for February, 1903 (Volume X, page 127) we published without note or comment the figures contained in the statement of the New York School Board above mentioned, showing the number of pupils in the various schools of the seven different dioceses within the territory of the State of New York and the estimate adopted by the committee of the Catholic population of such dioceses. These figures disclose that of the seven dioceses, Rochester and Buffalo stand highest, having each one child in their parochial schools to every seven of the Catholic population; while New York is lowest, having one child to every 24 of its population; or, to repeat the official figures, while the estimated Catholic population of the Archdiocese of New York was stated at 1,200,000, the number of children in parochial schools was only 49,752; while in the Buffalo schools there was an attendance of 22,712 pupils out of a population of 171,000; and in Rochester 15,734 pupils in a Catholic population of 105,000. Turning to statistics of later date (Catholic Directory, 1904) we find the Archdiocese of New York credited with 129 churches situated in the City of New York, and with 63 schools likewise in the city, and a recently published report of the superintendents of the New York diocesan schools (dated February, 1904) gives 64 as the number of schools in that city, and states the number of children enrolled as 43,574. As we write this we learn that a school has just been opened (September, 1904) in several of these twenty-year-old and hitherto school-less parishes—an improvement which is owing no doubt to the energetic prompting of the present Archbishop; but after all these credits, the situation remains that about fifty per cent. of the churches in the City of New York have no parish school.

In the month of September, 1904, 568,000 children were reported as enrolled and in attendance in the public State schools of the City of New York. Not all of these belong to the old City of New York, whose statistics we have been considering, since the present Greater New York includes the City of Brooklyn, which belongs in the Diocese of the same name. But undoubtedly the greater bulk of this public school attendance comes from the Archdiocese of New York. There are no statistics, of course, to show the religion of the children who attend the public schools; yet in view of the large number of parishes which have no parochial school (many of these are among the most populous in the City), we are



assured that the estimate of 100,000 Catholic children in attendance at the public schools in the Archdiocese would not be excessive. This would include, of course, children in attendance at the high schools and free colleges. And of this number again it is safe to estimate that one-half, or say 50,000, are compelled to attend the public schools for want of parochial schools in their respective parishes. Even were the number much smaller than this, we may be permitted to ask whether, if but a single one of these children, through contact with the irreligion of the public school, should be so unfortunate as to lose his or her faith because of neglect on the part of the pastor to provide a parish school: will it be any justification to say that the money which might have been devoted to such a school, has been spent on "antique bronze," "gold mosaic," "teakwood," "Rockwood pottery," and similar decorations which the fertile genius of an architect may devise as an outlet for the disposal of the people's money?



### DR. McGLYNN AND THE SINGLE TAX THEORY.

Henry George had no greater admirer nor stauncher follower than the late Rev. Dr. Edward McGlynn. At the funeral ceremonies which were held for Henry George in Grand Central Palace, New York, October 30th, 1897, Dr. McGlynn made the following remarks:

"We stand upon ground that is made sacred by what remains of a man who was raised up by a peculiar providence of a Father in heaven to deliver to men a message of truth, of righteousness, of justice, and of peace on earth. . . . This man was not merely a philosopher and a sage, but he was a seer, a prophet, a forerunner and preacher sent by God. . . . Why is this vast crowd here to-day and a vaster crowd seeking admission outside to honor the memory of Henry George? Why is it that vast multitudes have passed this coffin to-day? It is because there was a man sent of God, and his name was Henry George. And when God has sent such a messenger with such a message, the hearts of mankind are stirred to the depths. . . . That book ['Progress and Poverty'] is the work of a sage, of a seer, of a philosopher, of a poet. It is not merely political economy, it is not merely political philosophy, but it is a poem, a prophecy, a prayer."

In a communication prepared for the press Dr. McGlynn said of his deceased friend: "I believe that those gifts of his marked him out singularly as a man raised up by the providence of God to revise and to perfect the teachings of the fundamental, political and economic verities that are absolutely essential to the preser-



vation of the Republic and the healing of nations. I learned long since that Mr. George's was essentially a religious spirit. . . . He believed, and I believed with him, that the carrying out of his magnificent political philosophy and economy would make practical the preamble of the Declaration of Independence and bring about justice and equality in this world and a better commonwealth and a truer Republic. . . . It was for these reasons that I gave heart and hand to Henry George in his work and that I took active part in his first wonderful mayoralty campaign [1886] and as far as I could with propriety have helped in the present one [1897]. I have made no secret of my sympathy, and I would have all those whom I could influence anywhere to know that the doctrines of Mr. George are in the fullest consonance with the teachings of the true religion, with the essentials of that religion of the brotherhood of man under the fatherhood of God."

It is not the intention of THE REVIEW to asperse the personal character of Mr. George or to question the sincerity of his intentions to better the condition of his fellow-men. We are dealing exclusively with his economic system and teaching, as contained in his published works. After having carefully examined his system in all its details and compared it with the principles of sound philosophy, and particularly with the express and unmistakable teaching of the encyclical "*Rerum Novarum*," we are forced thus to characterize Henry George: If he was a poet, he was a poet of mere fiction; if he was a prophet, he was a false prophet; if he delivered to men a message, it was not one of truth and justice, but of error and iniquity. His entire economic system is one huge error, conflicting alike with human reason, with ecclesiastical teaching, and with divine revelation. It is *agrarian* Socialism, but *Socialism* in its proper meaning, undermining the very foundation of well-ordered human existence and destructive of the social order.

The same verdict applies, of course, to Dr. McGlynn's teaching, which, according to his words quoted above, is none other than that of Henry George. About this there can not be the least doubt. There exists a clear and explicit statement of his economic views, written by the Doctor himself, and, we are told, "approved by Henry George, in a letter to the New York *Sun*, as a correct exposition of his land theory." Undoubtedly, "Henry George was the best judge of a correct statement of his own principles."

We might, therefore, dismiss said statement altogether as containing nothing that we have not already in our previous papers, met with and rejected in Mr. George's writings. But certain events connected with that document have caused in some minds such a confusion concerning the main issue, that there

seems to be absolutely no hope of removing it until we understand clearly, on the merits of the statement itself, whether or not it is to be judged orthodox. About this, as about all other points, we would have the reader judge for himself. We shall submit to him the text of the statement without any omissions, interspersing only such remarks as will point out or summarize the real meaning of the doctor or show the opposition of his tenets to the teachings of Leo XIII. The entire document fills one and a half column in the New York *Freeman's Journal* of February 6th, 1904. It will be sufficient for our purpose to quote about the first half. It runs thus :

"All men are endowed by the law of nature with the right to life and to the pursuit of happiness, and therefore with the right to exert their energies upon those natural bounties without which labor or life is impossible."

The "natural bounties" here spoken of is, as we shall learn presently, "the earth." The term is a favorite expression of Henry George and may almost be considered a technical term. The second half of the sentence quoted is remarkably vague and obscure for the "uninitiated" reader; the initiated will find in it the embryo from which the whole theory of common land ownership is easily evolved. In the same manner Henry George succeeded in smuggling his theory into the fifth and sixth of the "postulates" with which he begins his Open Letter to Leo XIII. (THE REVIEW, XI, 22, p. 342.)

"God has granted those natural bounties, that is to say, the earth, to mankind in general, so that no part of it has been assigned to any one in particular, and so that the limits of private possession have been left to be fixed by man's own industry and the laws of individual peoples."

Leo XIII. writes: "Deus (enim) generi hominum donavisse terram in commune dicitur, . . . quia partem nullam cuique assignavit possidendam, industriae hominum institutisque populorum permissâ privatarum possessionum descriptione."

These two quotations resemble each other strikingly. Let the reader, just for the sake of experiment, try to find a difference between them. He will try in vain and will take the English simply for a translation of the Latin. Is the almost absolute identity of the two statements a mere chance? The wording is the same and yet, what Dr. McGlynn asserts in his declaration is diametrically opposed to what Leo XIII. teaches in his. The following will make this clear.

"God has granted the earth to mankind in general," says the Doctor. Here he affirms the common ownership of the earth by mankind at large. This common ownership he designates a little



further on as the "common right to natural bounties" or the "dominion over the natural bounties," and adds that "the maintenance of this dominion over the natural bounties is a primary function and duty of the organized community."

The Doctor mentions also "the limits of private possession" (of portions of the land.) What does he mean by this "private possession"? He means "possession" in the Georgian sense, as distinct from and exclusive of ownership, or property, i. e., mere tenancy. This is evident from the paragraphs immediately following, where he very carefully distinguishes between "private property and dominion in the fruits of industry or in what is produced by labor out of those natural bounties," on the one hand, and "the use and undisturbed, permanent, exclusive private possession of portions of the natural bounties," on the other. "Such exclusive possession," we are told, "is necessary to the ownership, use, and enjoyment by the individual of the fruits and products of his industry."

Hence, according to Dr. McGlynn, there exist two kinds of private or individual right, viz., the right of "possession," as distinct from ownership, dominion or property, of portions of the land, and the right of "ownership" (dominion or property) in the fruits and products of one's industry. Over and above these two individual or private rights we have the common right of ownership (dominion) in the land itself, vested in the community as such. We need hardly mention that with regard to one and the same object common and private ownership exclude each other. Hence the assertion of common land ownership implies the negation of private land ownership, just as the affirmation of private property in the fruits of industry involves the negation of common ownership in the same. Accordingly, Dr. McGlynn's theory of ownership is embodied in these three assertions: 1. the ownership in land is common, not private; 2. there is, however, private possession, without ownership of land; 3. there is private ownership in the products of labor.

After these explanations the reader will find no difficulty in grasping the precise and entire meaning of Dr. McGlynn's statement. We repeat the second sentence already quoted.

"God has granted those natural bounties, that is to say, the earth, to mankind in general, so that no part of it has been assigned to any one in particular, and so that the limits of private possession have been left to be fixed by man's own industry and the laws of individual peoples.

"But it is a necessary part of the liberty and dignity of man that man should own himself—always, of course, with perfect subjugation to the moral law. Therefore, beside the common right to

natural bounties, there must be by the law of nature private property and dominion in the fruits of industry or in what is produced by labor out of those natural bounties to which the individual may have legitimate access, that is, so far as he does not infringe the equal right of others or the common rights.

"It is a chief function of civil government to maintain equally sacred these two natural rights.

"It is lawful and it is for the best interest of the individual and of the community, and necessary for civilization that there should be a division as to the use and an undisturbed, permanent, exclusive private possession of portions of the natural bounties, or of the land; in fact, such exclusive possession is necessary to the ownership, use, and enjoyment by the individual of the fruits and products of his industry.

"But the organized community, through civil government, must always maintain the dominion over those natural bounties, as distinct from the products of private industry and from that private possession of the land which is necessary for their enjoyment. The maintenance of this dominion over the natural bounties is a primary function and duty of the organized community, in order to maintain the equal right of all men to labor for their living and for the pursuit of happiness, and therefore their equal right of access directly or indirectly to natural bounties."

Let us pause for a moment. Our Doctor never tires in repeating the three natural rights which constitute his and Mr. George's theory of ownership, viz., common ownership in land, private possession, as distinct from ownership, of land, and private ownership in the fruits of labor.

Leo XIII. rejects common land ownership and affirms private ownership in land no less than ownership in the fruits of labor. We refer the reader to THE REVIEW XI, pp. 250 sq., pp. 260 sq., pp. 277 sq.] in which we gave the Latin text of his encyclical with its literal translation and contrasted, point for point, the utterances of the Pope with the corresponding assertions of Henry George. It is the express purpose of Leo XIII. in the first part of the papal document to maintain and defend the existence of private ownership, especially in land, by natural right. He always speaks of one and the same thing, real property, true ownership, which he designates in most varied and sometimes striking expressions, such as "*rerum dominium vel moventium vel solidarum*"—"possidere res privatim ut suas"—"*bona stabili perpetuoque jure possidenda*"—"terrae dominatus"—"*jus domini personis singularibus naturâ tributum.*"

As regards the Latin "possessiones" in particular, it is to be noted that throughout the encyclical and in Latin authors gener-



ally this term means real property, especially landed property or real estate. It is entirely different from the term "possession," as used by Henry George and Dr. McGlynn, in direct opposition to real property or ownership. Hence, if Dr. McGlynn, on the one hand, admits "private possession of the land" and speaks of "the limits of (such) private possession left to be fixed by man's own industry and the laws of individual peoples"; and if Leo XIII., on the other, defends the lawfulness of "private (landed) possessions" and speaks of "the actual distribution of (such) private possessions left to men's own industry and to the laws of peoples," the meaning of the Doctor, as we said above, is diametrically opposed to that of the Pope. By that phrase Dr. McGlynn denies private ownership in land. By the same phrase Leo XIII. affirms it. He only repeats what he had more than once stated before in most explicit terms such as these: "Consequitur, ut in homine esse non modo terrenorum fructuum, sed ipsius terrae dominatum oporteat."

Moreover, Dr. McGlynn maintains that God granted the earth as common property to mankind at large, and adds that "the maintenance of this dominion over the natural bounties, as distinct from the products of private industry and from the (necessary) private possession of the land, is a primary function and duty of the organized community." Leo XIII. rejects common land ownership. This follows, first, from the fact that he teaches the justice and necessity of private land ownership, the latter being incompatible with common land ownership. Besides, he declares it directly by a clause which Dr. McGlynn in his reproduction of the papal text simply omitted.

These are the words of the Pope:

"Quod vero terram deus universo generi hominum utendam, fruendam dederit, id quidem non potest ullo pacto privatis possessionibus obesse. Deus enim generi hominum donavisse terram in commune dicitur, non quod ejus promiscuum apud omnes dominatum voluerit, sed quia partem nullam cuique assignavit possidendam, industriae hominum institutisque populorum *permissâ privatarum possessionum descriptione.*"

This is the literal rendering of the text: "The fact, furthermore, that God has given the earth for the use and enjoyment of the whole human race, does not in the least prevent the lawfulness of private possessions. For if it is said that God gave the earth to mankind in common, this is not to be understood as if he wanted the common ownership of the earth vested in all men, but because he did not assign to any one the possession of any particular portion of the earth, leaving the actual distribution of private possessions to men's industry and to the laws of peoples."

This is Dr. McGlynn's version of the second sentence of the above quoted Latin passage: "God has granted those natural bounties, that is to say, the earth, to mankind in general, so that no part of it has been assigned to any one in particular, and so that the limits of private possession have been left to be fixed by man's own industry and the laws of individual peoples."

Here the essential and decisive clause of the papal text, marked by us with Italics, is altogether omitted, and the rest of the sentence is used by the Doctor in a sense directly opposed to the meaning it has in the encyclical. The Pope expressly denies "the common ownership of the earth vested in all men"; Dr. McGlynn affirms such common ownership and dominion of the earth. The Pope affirms real private property in land to be in harmony with the general destination of the earth for the benefit of the entire human race; Dr. McGlynn allows the individual nothing but the mere holding and use of land, without "private property and dominion," which is expressly restricted to "the fruits of industry or what is produced by labor out of those natural bounties to which the individual may have legitimate access."

[*The conclusion of this paper will follow in our next.*]



## THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

### XI.

How easy it is to disregard theories and to keep one's eye steadily fixed upon the "royal highway," when one is a mechanic or a farmer; but how hard, if one happens to be compelled to teach certain theories, particularly "sola fide" theories!

True, our Professor had not to write another book on the justification of the sinner before God; but he found many a stumbling-block in teaching New Testament exegesis, which was one of the classes entrusted to him in the Seminary.

And strange to relate: in the same measure that he became confirmed in the *practice* of religion, as above described, the traditional Lutheran explanation of Holy Writ gradually lost its charm.

Thus, with regard to the parable of the rich man and Lazarus in the sixteenth chapter of the Gospel of St. Luke. No matter how he strained his eyes, he could not find therein the faintest indication that the rich man had been "without faith." The Sacred Text, on the contrary, says that his sole crime was that he "feasted sumptuously every day" and neglected to give alms to the poor beggar. For this reason alone, was he "buried in hell."



And in another verse of the same chapter the Saviour closes the parable of the unjust steward with this admonition: "Make unto you friends of the mammon of iniquity, that when you shall fail, they will receive you into everlasting dwellings," i. e., we must give alms precisely for the purpose of being received into the everlasting dwellings, that is to say, in order to go to Heaven. Are not, therefore, good works clearly necessary for salvation?

While he was pondering these things, our Professor, in the spring of 1871, became the object of renewed attacks, proceeding, this time, from freethinking Lutherans whom he had never offended, because he had not known them.

It appeared that the God of Luther was unable to protect him even against his own adherents:—which did not look as if he was a very powerful being!

Suffering keenly from these attacks, our Professor turned from all this hideous phantasmagoria to the great God who has marked out their courses for the planets and without whose knowledge and consent not even the smallest bird tumbles from the roof. Surely the almighty hand of this God would have long since given him the peace he craved, did He not despise utterly the hair-splitting and quarreling of "orthodox Lutheranism."

Cease thy teaching and thy polemics—an inner voice told him—which has never been pleasing to the Almighty, and seek other work, that will bring thee in conflict neither with the clearly expressed will of God, nor with the rule and practice that has given peace to thy soul.

Although the president of the Synod refused to accept his resignation, spontaneously offered, our Professor endeavored, from this time on, to exchange the burden of his theological teaching office for one which would weigh less heavily upon his shoulders.

The articles of his highly respected Berlin Professor which had been the occasion of our immigrant's book on the Justification of the Sinner, in 1868, had proceeded chiefly from this principle: The sufferings even of those who are justified, are a real punishment for their sins. Against this the then "Privatdocent" had strenuously maintained, in harmony with Luther and all the stricter theologians of his church, that Christ's forgiveness is always a full forgiveness, which annihilates all sin and the divine anger, so that there can be no longer any cause for punishment.

Now our Professor had received "full forgiveness" in the Lutheran sense so surely as Luther or Chemnitz themselves.

Yet his life ever since the beginning of this "state of justification," had been one long chain of punishments.

The abuse to which he was subjected now, in 1871, was nineteen-twentieths of it entirely undeserved; but to the extent of

one-twentieth it was obviously a punishment for scandal which he had really given.

Moreover, the unkindly manner in which the entire non-orthodox Lutheran world treated him, his experiences, and his books, was a just retribution for the unmerciful violence with which he had formerly denounced them, orally as well as in his articles in the *Evangelische Kirchenzeitung*.

Again, as a young student he had, half unwittingly, coöperated in bringing about the removal of his liberal professor of religion. In 1868 punishment was meted out to him with the same measure.

In view of these facts, was it not sheer insanity to prate about the remission of punishment by the Lutheran doctrine of forgiveness?

As he reflected upon these things again and again, the horrors of that hurricane which he had experienced upon his trip across the Atlantic Ocean, once more overwhelmed him. He was *not* justified—neither fully, nor one-half, nor one-quarter. He was anything but a child of God's grace. And the system which he had constructed from imaginary inner experiences and the teachings of Lutheran dogmatists, was naught but an immense lie, proceeding from the abyss and leading thereto.

But the eternal and infallible word of the living God, which he had learned to honor and cherish as an infant upon his mother's knee—what about *it*? Was not the truth which it contained, a safer guide than his own heart?

Most assuredly it was. Therefore he once more, in all the earnestness of his suffering heart, appealed to Holy Scripture, in order to satisfy himself on the subject of justification; and the struggles and labors which this examination involved, extended over many months.

He began with the Sermon on the Mount, the declarations of the Saviour upon the last judgment, and the parables of the Gospel. Nowhere did he find even a shadowing of Luther's and his own doctrine on justification; rather, not infrequently, the very contrary.

[*To be continued.*]



—The Catholic Truth Society calls attention to the fact that the *Atlantic Monthly Magazine* for September contains more than its usual invoice of calumny and slander against our holy religion. The one way to abate this nuisance is to touch the pockets of those responsible for such outrage. Catholics are requested to discountenance the circulation of such a bigoted publication.



## MINOR TOPICS.

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*The Need for a Uniform Marriage and Divorce Law.*—In a newspaper syndicate article Mr. Abraham H. Hummel of New York shows the conflicting character of the laws of the various States composing this Union on the subject of divorce. It is truly a national scandal, and the need of a uniform federal law grows more urgent from day to day. The best way to obtain it would be by giving Congress power to legislate on the subject for all States as well as Territories. The consent of two-thirds of the States would be required in order to amend the constitution; but Mr. Hummel thinks that could be obtained more easily than consent of action from the legislatures of all the States.

THE REVIEW has for years insisted on the necessity of uniform legislation on the subject of divorce; but it has never concealed its misgiving that if Congress would be enabled to legislate for all the States, a law might be passed which would surpass in laxity the statutes now in force in many of the States. Mr. Hummel's paper rather confirms this apprehension.

A federal divorce law, to prove an improvement upon the present state of affairs, should draw the lines more closely. While we can hardly expect that it should abolish absolute divorce entirely, we have good reason to ask that, besides the absolute divorce, without which our modern godless society can not get along, there be incorporated in the law another form of separation, such as New York, New Jersey, Virginia, and a few other States have it now, known variously as divorce from bed and board, limited divorce, and legal separation. The parties to the decrees are sentenced to remain single, absolutely incapable of contracting new matrimonial alliances. The object is to give relief to those who have religious scruples against absolute divorce and to compel a husband to provide suitably for his wife and children where it can be shown that his conduct has made their life a burden under his own roof.

A uniform marriage law is declared by Mr. Hummel to be quite as necessary as a uniform statute governing divorce. Easy as it is in many sections to get a divorce, it is still easier to get married. All sorts of persons are authorized to officiate at weddings and almost anything will constitute a marriage. In New York the law openly permits concubinage. Common-law marriages, so-called, can be validated if within six months of their inception a certificate is filed in the county clerk's office, bearing both signatures. If such a certificate is not filed, the marriage (*recte* concubinage) is legally valid for six months and the couple are divorced at the expiration of that term without any action of the court. They may then enter into a new contract with each other, which will again be binding for six months, or find new partners in "the matrimonial game."

As Catholics we are fully aware, and would miss no opportunity to emphasize, that the regulation of marriage and divorce belongs properly to the Church, and that any system, even the very best devisable, that is founded on the false principle that the power to



control these things lies with the State, must prove at best a poor makeshift. But it is a condition that confronts us, and the present intolerable situation could certainly be improved by uniform legislation on the part of Congress.

*Western Catholic Union.*—"And still they come." We have just received the printed report of the Committee on Readjustment of Rates for the "Western Catholic Union," proposing a new scale, which, in the opinion of the committee members, is "sufficient with our present funds, to put the Union on a sound and permanent basis."

We do not know anything about the "present funds," so we can not make any comments regarding the prospects of the old members under the new regulations. But we do know that members joining the society hereafter will have to depend upon the correctness of the premium rates for the fulfillment of the Union's obligations or promises, since they will have no valid claims on "the present funds." We regret to say that the proposed rates do not come up to the standard minimum rates published in *THE REVIEW* of Sept. 22d, 1904, (page 566) and consequently are not quite high enough to be safe. We have no axe to grind in this matter and respectfully suggest to the convention to base its new scale on the standard rates, making them payable monthly, with due allowance for loss of interest caused thereby.

—The tone of Manila despatches now coming to hand makes it clear that alleged "news" from the dependencies will play a part in every presidential campaign. One of the latest despatches significantly records the abandonment of the proposed mass-meeting in favor of independence "to await developments." It then describes in an unfavorable way the alleged leaders of that movement. No more direct campaign document could be issued, especially since it comes in the form of news. Both parties realize this, and will in time come to concede press association despatches from the island dependencies as one of the perquisites of the party in power for use at any critical juncture. They proved so four years ago and six years ago, and, according to present appearances, will do so now.

—Our readers will no doubt peruse with special interest this week's leading article on Catholic schools in New York. The cause of Catholic education is one which never grows stale, and from the beginning it has had our sympathy more than almost any other. We are glad to note that it is making continual progress in St. Louis. The rector of St. Agnes' Church has just established a parochial school, and we sincerely hope that those of his confrères whose congregations still lack this quasi-essential feature, will hasten to follow suit.

—In our paper on "The Catholic University's Finances and Investments," in No. 35, p. 546, last line, an error in the types made us say that national banks are forbidden to lend more than one-third (instead of "one-tenth") of their funds to any one individual.







